

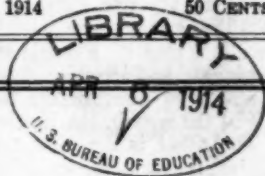
The American Teacher

Democracy in Education; Education for Democracy.

VOL. III No. 4

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50 CENTS A YEAR



The Fool

With the wealth of all the world to choose,
he wastes a minute to save a pin

With the visions of beauty the ages have gathered,
he splits a particle to "train the mind"

With all there is to do and to think,
he imposes idleness to punish for lost time

With children's souls to lead to the light,
he builds brick walls and skimps on men

With all the ideas that the day's work brings forth,
he goes to the rules of the dead for the truth.

ETHICS IN THE PUBLIC SCHOOLS*

JOSEPH LOEW

De Witt Clinton High School, New York

IN CONSIDERING this problem, I have limited myself strictly to the practical question of what we can do, of a positive nature, to teach ethics.

I shall have to limit my discussion still further. There are two differing views of morality that are commonly held. One is that man is born with a moral sense, a something innate and intuitive, that gives him the power to discriminate between the right and the wrong, the just and the unjust. The other is the view that our ethical sense is variable, evolving and changing with the prevailing conditions of life.

The view that the writer will uphold is that *ethics is the science that shows us how to use all that man has discovered, all that man has learned from hard experience to improve the common lot.* It is a study of how "to diminish the causes of evil and to buttress and expand the forces for good."

I have stated that morals are changing and changeable, that each epoch, that each different social organization, creates new ideas of right and wrong. The question of moment to us, the pressing question is, what standards are we, as teachers, helping to create and develop? Before answering this, before describing what we actually are doing, I shall proceed to sketch what the standards are that I believe we should present and impress upon the young under our care.

First and foremost, we should remember that we are the instruments of a democratic society, and that education is but one of the means of control used by society to preserve itself. Each state, thru the agency of its educational system, can cultivate the type of citizen most conducive to its success. All nations to-day are doing this, some more successfully than others. Note especially the remarkable national strength of Germany and Japan, two nations greatly handicapped in territory and natural resources, and

ponder over the power of the schools. A national purposefulness is apparent in every phase of their educational system. Now, ours is a democratic society, a society whose destiny is not determined by an alert and efficient hierarchy of bureaucrats. Ours is a country whose salvation is to be found in the high general character of the citizenship.

What is the type of citizen we want here in the free United States of America as differing from a subject of the Czar, of the Kaiser or of the Mikado? I think that we shall agree on the following three essential characteristics:

1. Real democracy cannot exist without an altruistic citizenship. It cannot prosper without a citizenship that takes a civic interest in its problems. These qualities are becoming more and more essential to the success of what Bryce calls "the great experiment of the twentieth century." As the work that falls to our federal and municipal governments increases in extent, difficulty and importance, the greater becomes the need for men and women who will be faithful servants of the country; the more will be the need for men and women who will subordinate self-interest to the needs of the community.

2. Democracy requires of its citizens, boldness, initiative, leadership. We must train for leadership. We do not want servile, cringing, fearsome citizens.

3. Democracy needs an intelligent electorate. Otherwise democracy becomes mobocracy, and the weakness, guile and passions of the mob, played upon by the wily demagog, make possible a system of corrupt officials, debauched legislatures and a venal judiciary.

What the schools must do, therefore, is to return to the state a citizen that will not only work intelligently and unselfishly for the common good, but will also fight effectively and courageously the

* Read before the monthly teachers' meeting, DeWitt Clinton High School, March, 1914.

evils inherent in our body politic. What are we actually turning out? It is a common maxim that virtuous impulses, like our many other propensities, grow strong only thru' fre. uent expression. It is likewise axiomatic that a social sense cannot develop without life in a social group, that unselfishness cannot be the fruit of a life of self-seeking, and that honesty cannot be the result of a life founded on connivance and deceit. Yet we expect to graduate a boy who will be responsive to social demands by keeping him in an environment that is un-social; we expect to develop a boy who is unselfish by exercising him in modes that make self-improvement the measure of success; and finally we expect to develop honesty and *esprit de corps* when the typical activity of the school, the recitation, resolves itself into a matching of wits, a display of detective ingenuity to discover unpreparedness and ignorance.

For note you, your school organization, as it applies to pupils or teachers, is not democratic, and yet you would turn out citizens of a democracy. Your tremendous educational mill stretches out its mechanical arms all over the city, draws the boy in, and after tossing him about for four years, from teacher to teacher, producing what?—*a selfish, unprincipled boy.* His life in the school has been a series of recitations to get marks, marks that pass him on to graduation. Very early in the boy's career his work took on the character of a game, a gamble, a matching of wits, the boy against the teacher. The most exciting part of the game was the passing of examinations—preparation for which is based on the theory of chance.

Thruout the instruction the pupils have been passive recipients, taking in the stream of words, for the subject-matter was largely divorced from life. The boy has not been called upon to exercise any judgment. Initiative has been frowned upon; he has been asked to contribute nothing. The ideal student as represented to him was the quiet, obedient, absorptive boy. The most receptive and acquisitive were placed on a pedestal. Those receiving the highest examination marks were given honors.

The boy adapts himself to this life and with a display of remarkable intelligence, he evolves efficiency methods of getting marks as high as possible with the minimum amount of work. Let us look the facts squarely in the face, and answer honestly, "*Is there anything that we do, as seen in our school organization, in our methods of instruction, or in the formal subject matter of instruction, is there anything that would bring out the nobler nature of our boys? Are we turning out the type of citizens that this country, the melting pot of the world, needs?*"

Entirely oblivious of the boy's school environment, we hold up before him certain virtues, honesty, school spirit, self-restraint, high-thinking. We preach and we punish, but the breaches of the moral code of the school continue as numerous as ever, and we wonder why. What is there that makes our effort so futile? For an answer we must look not only to the school, but to the larger life outside. What the boy reads of the deeds of men and women in the world outside of school makes him skeptical of our preachment. What he sees about him as he walks to and fro in this metropolis, makes him wonder if his teachers are blind or simple. What he hears at home of the struggles of his father, brother or sister, their stories of their trials and the subterfuges they have to resort to to live, leads him to question our ideas of right and wrong.

This is what he sees, hears, reads and knows: He sees little sisters working in the mills. He sees his mother come home tired and worn out after a day's struggle to win bread for her children. He sees the filth about him in the congested districts and he sees people sleep packed in dingy rooms like rats in a hole. He reads of people who work in unhealthy trades, the lead glaze with the china manufacturer, the steel dust in cutlery work, the poisonous liquids and vapors in the chemical works. As he grows older he learns of the vast mass of dishonesty and falsehood that pervades the commercial system. Almost every fabric, whether of cotton, linen, wool or silk, is adulterated by the intermixture of cheaper materials. Even worse is the adulteration of every kind of prepared food.

He reads of the widespread system of bribery in commercial life. He listens with amazement to the stories of the great financial buccaneers of modern times, their looting of the railways, and their rapacity. He sees the homage paid these men when they die, and wonders if the world is ignorant of their deeds. He studies in his economics about the stock exchange and learns of the greatest legalized gambling institution in the world.

Legal justice, he finds, is hard to obtain, for it is costly. In our political life he beholds men who are confessed traitors to the common good elevated to high office, and the real powers of our political organization vested in an invisible government. Deceit, dishonesty, political corruption, he finds these everywhere. Inhumanity, injustice, suffering, want, all these he sees about him. And against these *vivid realities* stand our pale and wordy *ethical exhortations*. Should we be surprised that we fail?

In the face of our present course of study, school organization, the state of methods in teaching and the still more gruesome and disconcerting conditions in society, what can we do? I should like to offer for your consideration the following program:

In pondering long over the problem of the moral development of children, I have come more and more to realize that we will never succeed unless we take cognizance of conditions in the large world outside of the school. Unless we make the ethical problems of society the ethical problems of the school, all our efforts will be nullified, for the real life without gives the lie to the make-believe life in school. This idea resolves itself down to the proposition that we must take a stand on the questions that agitate society to-day, and do so we cannot without incurring the opposition of conflicting class interests. The underlying idea of all my suggestions is that the schools, you and I, and the many thousands similarly engaged, must initiate a *new era of moral progress*. We teachers must conceive our work in a larger and broader way. We must translate our efforts into noble and high purposes. We must

teach with a world outlook. Mere imparting of knowledge is barren work; mere training is empty. It all becomes fruitful and valuable as soon as it is purposeful. All our efforts should follow some trend, should take some direction.

What I have in mind is concretely illustrated by the work of the University of Wisconsin. Animated by the high ideals of its president, the university has become the servant of the state, working for its moral uplift and its political regeneration. To-day Wisconsin is the most progressive state in the Union, and the chief agent of this progress has been its university. Its graduates and its corps of professors are giving their best to their people, and to the country at large.

There is another illustration nearer home. Prof. Charles E. A. Winslow at the College of the City of New York has quickened a rather dead department by using the department of biology to turn out men who would be of service to the city. The corps of sanitary engineers, milk inspectors, gas testers in the employ of the city will very soon show the influence of the recent additions of men who are inspired by a feeling of gratitude to their city and a desire to show their appreciation.

We must hammer and hammer away at this ideal of social service, of civic patriotism, enlisting soldiers for the war against nature. The victories of the future will not be bloody triumphs, but victories over nature for the common good. In days to come the nation will honor the organizers, the great efficiency experts, the great engineers in its employ, as in the past it has honored its soldiers and sailors. The honors that have been showered upon the builders of the Panama Canal illustrate this changed attitude. Americans are becoming conscious of this new type of patriotism. We, of the schools, must quicken this growing consciousness. There's our work. We must make the country recognize a new type of hero, the men and women who give their lives daily, and without parade or costume, to win great victories of peace.

Specifically this is what we can do to produce this type of citizen. Remember-

ing that virtues develop in a favorable environment only, we must reorganize our school to create new conditions. The life in the school should be such as to stimulate social virtues. Our school is doing much in that direction, but it is working without a consciousness of a great purpose. The General Organization, the various school societies, are very good in idea, but as they function in actual practise, they do not directly work for the creation of a social ideal. The Sanitary Squad is a much nearer approach to the ideal. It is really working for the common good of all the students. We need more such work and we must enlist the active co-operation of all the students. Every section and class should be organized as a social unit. We are more successful with our sections, than in our recitation classes. But even our section groups are not imbued with the social spirit. I feel that it would be right to ask each official section to make its classroom the classroom beautiful. Whole term groups should be encouraged to vie with each other in doing something for the school, such as decorating the halls. We might very profitably begin to train our juniors and seniors to police the school and to assist at all functions where the school is concerned. They should be trained for the responsibilities that will fall upon them. The principle of mutual help should everywhere be encouraged and should even be systematically organized. Let the boys help each other, and possibly the boys will be more successful than we have been.

The most radical changes will have to be made in our classroom methods. We shall have to convince the boy that his recitation is a social act, not a personal one for the purpose of getting marks. The work of the period will have to be socialized. Marks and grades will have to be relegated to the background, and self-expression and growth encouraged. The classroom test will not be a bug-a-boo but a method of disclosing to the boy his deficiencies, and then, having discovered them, we must bend our energies to help overcome them. Why not tell each boy that we will do our utmost to promote him to the next higher grade?

To organize our instruction on this plan we shall have to modify likewise our aim in teaching and also the subject-matter of instruction. What we teach should be made to function. What we teach must at all moments touch life. If to do so will mean that we must throw out much of our present course of study, let us not fear. We should have the courage of our convictions. We learn to live by living, and we learn about life's activities by partaking in these activities. This aim is approached by much of the English work, by the work in the biology department of this school, in the revised course in history, in the teaching of economics, in portions of physics and chemistry and in certain phases of the art work in this school. Languages and mathematics as generally taught are a woeful waste of precious time.

Thruout all this work we must ever hold before us our ideal. We are training citizens for citizenship. Therefore, we shall have to add something to the content of much of our present work. I believe that we should teach consciously and with forethot the problems of evil and injustice in modern society. We should not leave it to the boy to find out these things for himself and to solve the problems for himself. We should be there to help him. Why let him flounder about and learn by costly experience and thus learn to doubt the truth and worth of all that we have taught. It is best that he go out with a *bias* in favor of society as he struggles with the many problems, personal and social, that overwhelm him as he goes out into the world. What is more, we should create an emotional impulse to combat evil and to fight for his country. Why do we leave this work to the Y. M. C. A.'s, the Y. M. H. A.'s, the Sunday Schools and the Settlements? Can we not do it as well? And why not, with results thousandsfold greater? We are an army of teachers, and our subjects are the children of the whole nation.

How successfully the settlements have done this work you can see about you. I shall tell you the story of the influences of two persons on a small group that met in the University Settlement about fifteen years ago. Those of you who have

lived in New York City for the past two decades know something of the conditions of the East Side when Van Wyck was mayor. The environment in which the young boys and girls grew up was unspeakably bad. The pest hole of the Orient could be no worse. At this time Mr. Charles B. Stover lived on the ground floor of a Forsyth Street tenement. His rooms which were barely furnished—a table, some chairs, a bookcase—soon became the meeting place of a group of boys just out of public school. When the Neighborhood Guild was founded, this club moved to larger quarters. There under the influence of a rare and charming woman, Miss Helen Ware, and the still quieter influence of the spirit that pervaded all the settlement activities, these boys grew into men.

Their record is a remarkable testimonial to the great work accomplished by the settlements. One of the number is the present President of the Civil Service Commission; several are college professors, one of them occupying a chair in Oxford; quite a number are school teachers and principals; one is engaged in constructive work in forest conservation; another is a labor mediator; and of the several lawyers, one is the legal adviser of the Progressive party. It is true that not one of the thirty boys has turned out a failure; but this is not the point of the story. The striking fact is the character of the life work they have chosen. Their minds, while still impressionable, were filled with a vision, a dream of a happy race of men, of the golden age!

Why should we be ashamed to make the appeal? The settlements are not. They hold high the banner of the ideal to the children of the slums and they are turning out the citizens that we hope will govern this country.

In our school work we haven't begun to use the great men that stand for social service.

How effective is this bit from the biography of Joseph Fels:

"I've been a singletaxer ever since I read George's books. I have seen the cat for years. But I didn't do much till I was converted. And, strange to say, I was converted by a socialist. Singletaxers and socialists don't agree; too often they fight. But it was Kier Hardie who converted me to the Singletax, or, as I prefer to call it, Christianity. I came home on a ship with him once and I noticed that he never thot of himself. We were together all the time, all those long days at sea, and we talked about England, America, politics, business—everything; and I talked and I thot of myself. But Hardie didn't talk of himself and I could see that he never thot of Kier Hardie. He was for men . . . Well, that did for me. I saw that I was nothing and that I was doing nothing compared with a man like that. He saw and I saw, but he worked. He did things, and I saw that that made him a man, a happy man and a servant of mankind. So I decided to go to work, forget myself, and get things done."

We should teach more of these greater heroes who believe in the principles of justice and mutual aid and not success by the survival of the fittest. The life of Tom Johnson of Cleveland is more of an inspiration to the boys of the twentieth century than the life of Alexander or Napoleon. It is said of the great Mommsen that when he lectured in those periods of Roman history which are but a record of selfish ambition, bloodshed and brutality, he would become so aroused that he would pace up and down for hours after the lecture till his indignation cooled. We should teach the young, too, to grow indignant over such conditions, and then enlist them in the army of the faithful soldiers of peace who will be consecrated to the great work of the commonwealth, and who will boldly, intelligently, energetically grapple with the forces of evil and reconstruct society.

Ladies and gentlemen, I invite you to join in this greater work before us.

Two questions that often need to be asked in sequence: Are you a teacher?
Are you interested in education?

DEMOCRACY AND THE SCHOOL

ALEXANDER FICHANDLER

Principal, Public School 165, Brooklyn

WHAT WOULD you think of a person who wished to learn the use of colors, and engaged a blind person to teach him? What would you think if he wanted someone to supervise his child's physical education, and employed an invalid for that purpose? Would not that be absurd? And yet, consider this: the aim of our public schools is to train our boys and girls for efficient participation in the life of a democracy, and we intrust this task into the hands of people who lack the very qualities which they are asked to develop in those under their supervision. We want our children to become free and independent citizens, men and women who will demand their rights, who will not allow anyone to oppress them,—and we put them in charge of teachers whose professional life is conducted under conditions directly opposed to such ideals. We do not seem to realize that the teachers are really the people who are making the nation,—not the superintendents or principals. They come into immediate and intimate contact with the citizens of to-morrow, and therefore exercise the greatest influence upon them. But observe their condition: there is only one word that can be properly applied to the average teacher, not only in New York City, but in the United States of America, and perhaps in the entire civilized world, and that is, SLAVE.

Every school has its director, principal or superintendent, and the prevalent idea has been that the teacher must follow blindly the directions of his superiors. But how can a person who must obey orders implicitly, train those under him to be free, independent citizens? How can we expect a person to imbue others with ideals of independence, when he himself is not supposed to ask "why?" not to discuss, but simply to obey? Only one thing can and does happen: absolute authority from above is passed to those below. A per-

son who receives a certain kind of treatment from his superiors, will generally employ similar methods towards those under his control. That this is true can be proved by our daily experience. Those who meet with the spirit of love and justice, common decency and charity, will unconsciously transmit this spirit to those whom they meet in their turn. The opposite is also true.

And so, we face the following paradox: millions of children are entrusted into the care of people whose task is to produce free men and free women, while these very people are themselves living practically a life of slavery! Of course, there are exceptions. We have men and women who realize the principle that only free people can produce free people, and they do give their subordinates opportunities for self-expression, but such are unfortunately few and far between.

And now, what is the cure? Obviously, just those traits which we expect the teachers to develop in the children, are the very ones that must be developed in themselves. Before a teacher can communicate to his pupils the spirit of independence and the love for freedom, he himself must be free and independent. That is the only solution, and we are moving towards it! The tragedy of it, however, is in the spectacle of so many who do not want their rights, and are content with being bossed and kicked about, provided all responsibility is taken away from them. How pitiful,—but these are precisely the ones who must be educated up to democracy and all that it implies.

The practical remedy is quite simple. We must urge and help the movement which demands that teachers have not only the right, but also the duty of managing their own affairs. Since our schools are training grounds for democracy, they ought to be

democracies in themselves. The experience of the world has been that we learn to think by thinking, that we learn to do by doing. If we want democracy, we must live democracy. To-day our schools are not democracies; they are autocracies.

Let the teachers manage the schools! If they have sufficient ability and knowledge individually to take care of classes of children, they certainly have a sufficient amount collectively to take care of the schools. Why cannot we form teachers' organizations, thru which the teachers may participate in the administration of the school, and may decide what ought to be done for the children, the parents and themselves. Such organizations will be formed and will exercise the above functions just as soon as teachers really want them. History shows that whenever people decide that they wish something very badly, they get it; not in a day or two,—but ultimately they get what they want.

We demand freedom for the teacher, but not so much because of the teacher. In the final analysis, it is purely a matter of self-preservation. *We must have democracy in this country; we must have our children prepared for democracy; and the only way to teach democracy is to live in a democracy, and be taught by teachers who are themselves participating in a democracy.*

And now consider our boys and girls; not those who are still in the animal stage, slowly acquiring and developing human social characteristics, but those who are emerging from it and are in a greater degree controlled by rational motives. What do we find in many of our high schools, and in a majority of the upper grades in the elementary schools? There are the boys and girls who are being trained for citizenship,—who are to manage the affairs of our nation in the near future. What do we hear said to them? "Sit up straight!" "Hands behind back!" "Obey orders!" "Do as you are told!" The good boy or the good girl is the one who obeys most

readily and unquestioningly. We are compelling human beings to act like automatons, as if they had no wills of their own, and we pretend that we are preparing them for participation in the government of their country! What a splendid ideal for Germany with its military discipline, or for Russia where the czar and his word are omnipotent; but for our country,—how can our children become independent citizens, capable of handling successfully their own affairs, with such training during the most important period of their life—adolescence?

Now some of our teachers will say: "They must be disciplined, otherwise anarchy will prevail." True, they must be disciplined,—but how? No matter how much a child lacks the qualities we want to develop in him, he possesses perhaps in a rudimentary state, the fundamental instincts for order, decency, co-operation, humanity. All human beings have them. We can, if we will, seize upon these instincts, and develop and train them by constant exercise. There is no reason why children in a classroom cannot be made to realize that they are living in a society, and that they have duties and responsibilities. There we have a group of forty boys, in which each spends four or five hours daily. They are there for a definite purpose,—their own good. They can be made to understand that certain definite and worth-while goals can be attained only if all co-operate, if there is harmony in the room, and if all work for and with each other. Give the pupils opportunities to govern themselves, to conduct their own affairs. Organize miniature democracies in every room. The pupils will soon discover that the interests of each are vitally connected with the interests of his classmates; that the actions of each individual react not only on himself, but on all the units of a social group.

First: What are the results? The pupils experience a desire for constructive work; committees are chosen for that purpose. They attend to vari-

(Continued on page 63)

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This paper seeks to advance the status of the teacher to the dignity and the influence of a profession, by advocating high standards of admission to the calling; by urging an extension of the opportunities for the participation of teachers in the direction of educational affairs; and by supporting the organization of teachers for all legitimate professional purposes.

NIL DESPERANDUM

IN THE January number of THE AMERICAN TEACHER we printed Principal Sullivan's address on "Civics and Training for Citizenship," in which he painted a gloomy picture of the failures of the schools to make their teaching effective in civic and social betterment. He concluded with a desperate admission

that the problem was beyond his power to solve.

Dr. Sullivan's difficulty is not one of technical ability; it is one of outlook. We are glad to print in this number two papers on the problem of citizen education in a democracy, by schoolmen, that show an approach which is radically different from that to which teachers are accustomed. The traditional point of view places the emphasis on the imparting of information that it is hoped will serve to guide conduct aright. The new point of view places the emphasis upon living every day in such wise that the habits formed will serve to maintain the moving equilibrium when the pupils pass beyond the influence of the teacher. We note a transition from the purely intellectual view of education toward an appreciation of the fact that *the whole child must come to school.*

WIVES AND WOMEN AS TEACHERS

SUPERINTENDENT RANDALL J. CONDON of Cincinnati has made a distinct contribution to the professional advancement of education in this country by inducing his Board of Education to take official cognizance of two important facts, namely, 1. That women are human beings; and 2. That the experience of matrimony does not of itself impair a human being's efficiency in the teaching business.

The first of these facts is openly accepted in the following words from the Superintendent's recommendations:

"While lack of funds will prevent any favorable consideration of the subject at this time, yet that I may make my position clear I wish to say that when expenses will warrant such a move I propose to recommend to the Union Board that they amend the regulations which discriminate in the matter of salary between men and women holding positions of similar responsibility and performing work of the same grade with the same degree of success. I cannot reconcile such discrimination with my idea of justice."

Heretofore the women teachers in Cincinnati, in common with those of many

other cities, have labored under the restriction of being compelled to choose between marriage and professional advancement. There are those who believe that the married state is quite compatible with effective work in the classroom. Superintendent Condon recommends the repeal of the regulation which provides that women teachers must forfeit their positions upon marriage during the period of service. It has been customary in Cincinnati, and in certain other cities, to deprive a teacher who marries of her regular license, and to appoint her as a "permanent substitute." This device resulted in retaining the services of the experienced teacher at a lower salary. In other words, it penalized marriage with a money fine. This may be good business; it is neither honest nor efficient school administration. Superintendent Condon is to be congratulated for receiving the support of the Board of Education in his progressive stand.

WILL YOU BE READY?

When the time comes for teachers in our large cities to be questioned on the shortcomings of their educational systems, as it surely will when the people begin to think pertinent questions, there will be not a little wandering of minds and vagueness of expression. It has never been the business of teachers to analyze thoroly the factors of their educational environment. The necessity of beginning to do it will go hard with those who have lived in the companionship of a "personal grouch," and harder still with those who accept stolidly, without question, the principal's assignments of program from term to term.

As a preparation for this important test of understanding, we offer the recommendation that each teacher begin the systematic study of his own school in company with other teachers who would like to see things different. What lack of efficiency or effectiveness is there due to faults of the administration, what to the teachers themselves, and what to faulty aim?

Before you realize it you will have a school council. That responsibility will clear up whatever confusion you may still have in your mind. The way for reform will then be open.

NOT A PROFESSION II.

TEACHERS ON STRIKE.

THE SENTIMENT of the "educated" public in this country is decidedly opposed to the strike as a weapon of economic conflict. The reason for this lies no doubt in the fact that the "educated" public is greatly inconvenienced by nearly every important strike. The strikes are carried on by "those workmen" and the "educated" people have neither understanding nor sympathy for working people.

When it comes to a strike of public employes, "educated" people are not only inconvenienced—everyone is inconvenienced—they are also outraged. Their moral sense receives a severe shock. To them a strike of public servants is little if any short of treason. And the reason for this is not very hard to understand.

We may tolerate a strike of workmen in a far-away mine, while we deplore the circumstances that lead up to it, and the short-sightedness of the men who sacrifice the "comfort" of their families and their very bread-and-butter in pursuit of material wealth. We are not indignant, because, after all, it is a fight between the employers and the workers. But it is different with a strike of railway servants. That inconveniences the public, interferes with the transportation of mails—and we sometimes have urgent messages to send, or important trips to take. It is much worse with a strike of public servants, such as street cleaners, or firemen. A strike of that kind we consider unfair, because it endangers the health and safety of the whole community. It is a strike against society, not against individual employers.

But what would we say of a strike of public school teachers? Well, our respectable newspapers have said it for us. The teachers are selfish, inconsiderate of their fellow citizens and of the little chil-

dren, for whose sakes they are ostensibly engaged in the "noblest of all professions." Fine examples to place before their charges! Time-servers! Mercenaries! Commercial self-seekers! And so on.

And these criticisms are well founded—granting certain premises. The assumption of the critics is that somehow the public servant, and especially the guardian of youth, stands in a somewhat different position from that of the clerk or mechanic working for a private employer. So far the assumption is quite valid. I am working for the public, not for the superintendent, or for the president of the Board of Education. My loyalty is to the children and to the community, and my devotion is not to the cash return, but to the Better Tomorrow. When I strike, therefore, I seem to renounce my high protestations of loyalty and devotion and public service. I must admit that the critics are in the right.

But there is another side to the problem. The strike in Herefordshire, which furnishes a text for many a pious (and many a hypocritical) editorial, in this country as well as in England, was the culmination of a long series of negotiations. The country in which the strike occurred is one of the richest rural sections of England. The tax-rates, and particularly the school tax, in all parts of England have been steadily climbing for many years past; in Herefordshire the rates were steadily going down. Everywhere the cost of living and the wage of workers have been going up. In Herefordshire the local authorities have for ten years firmly refused to listen to the demands of the teachers for an increase in salaries. Three years ago the teachers of the county called to their assistance the National Union of Teachers. A special committee of this body went out to negotiate with the local education committee. The delegates presented figures and arguments and facts. The Committee found a parliamentary trick that "prevented them from considering the question further." Later the officers of the National Union sent letters, and the teachers made requests.

The Education Committee considered its chief duty to be the protection of the taxpayer. In this they were no doubt sincere. At any rate, they could not see their way clear to improve salaries without spending more money, and they refused to raise more money to be spent on mere teachers.

The teachers struck. The vice-chairman of the county council declared that the interference of the National Union of Teachers was an interference with the business of the local authority, and he would not enter into negotiations with the representatives of that body; he preferred to resign from the council—which he did. But the council did negotiate with the representatives of the teachers' union, influenced by the National Board of Education, and was prepared to grant an increase in salaries. The hitch came on the proposition that the local authority adopt a scale of salaries. This they refused to do at first, since it implied the acceptance of dictation by the union. However, the union won on every point.

Now the principles at issue seem to be these: When a group of business men are placed in charge of some large public function, as public education, they proceed to administer their trust in the best way they know how. The best way they know is generally the way of their own business. The great body of business today is administered on the principle of buying cheap and selling dear—whether it be commodities or services. The business man has no way of determining values except by the method of the market-place. He will hire teachers then as cheaply as possible. If they ask for more, he will say to them, "If you don't like it, you know what you can do. We can get others just as good for less money. Good afternoon."

And in all this the business man as public administrator is not only perfectly sincere, he is also quite in the right morally. For if we admit that "business is business" and that efficiency in administration is to be gaged on a business basis, we must grant that the method of the Herefordshire County Council was sound in every way. The real difficulty arises

when the teachers strike, or threaten to strike. Then the business man and the "educated" public suddenly change their tune. Instead of treating with employees in a direct and business-like way, they raise the dolorous cry of Treason, Treason! Then the teachers are not just working people trying to bargain for a little better pay: they become suddenly Trusted Agents of the Public, Repudiating their Responsibility to the Rising Generation. They are no longer tradesmen legitimately haggling about prices: they are Officials Dishonoring their Trust, and other vile things to the same effect.

We must recognize frankly that the strike is a legitimate weapon of conflict between groups of people who are compelled to bargain about the price of a commodity which one must sell to live, and which the other must buy to profit. If this bargaining about the price of labor or services is a desirable or a necessary part of our civilization, it is hard to see how the strike in one form or another can be eliminated. If the strike of public servants entails upon the community an intolerable burden, we must either repudiate the business man's theory of public administration, or we must do away with the business man's theory of life and of human relations. If teachers are to be treated as market commodities, we cannot very well deny them the right to refuse to sell their services at proffered wages. If they are to consider themselves as public servants, their lives and services must be separated from the methods and from the taint of the market-place.

Of course the normal child will be neglected. So long as our schools are organized and operated upon the theory that *all* can do what *any* can, we shall continue to present a mass of undifferentiated—and indifferent—stimuli to the classes of girls and boys, in the hope of discovering thus the leaders and the geniuses, or of making leaders and geniuses out of all. It is a futile task. Every normal child has individuality, and equal opportunity for all means a differentiated opportunity for each.

SELF-GOVERNMENT FOR TEACHERS.

The Teachers' League of New York City has issued the following bulletin:

SCHOOL COUNCIL BULLETIN I.

The Teachers' League of New York City believes in the principle that,

"TEACHERS SHOULD SHARE IN THE MANAGEMENT OF THE SCHOOLS."

To provide for the wider adoption of this principle, The Teachers' League earnestly invites all Teachers and Principals of Elementary and High Schools in the City to take steps toward organizing School Councils in their schools.

The following suggestions are offered:

I. ORGANIZATION OF THE COUNCIL.

The members of the council should be elected by the teachers of the school.

The number of members in the council might vary from four to nine.

In order to increase the efficiency of the council, co-operating committees including a considerable number of teachers might be appointed by the council.

The members of the council should be elected for terms of one year, but they should not be eligible to election for more than two consecutive terms.

Schools that desire it might introduce the principle of the recall.

II. WORK OF THE COUNCIL.

The teachers and the principal should offer to the council suggestions calling attention to the problems characteristic of the particular school.

The council should itself, or through its co-operating committees, study these problems and others discovered by its own efforts, and make recommendations for consideration and decision by the teachers and the principal in faculty meetings.

Some of these problems might develop out of the need of adaptive courses of study, or of better methods of teaching, or out of the need of definite knowledge of the amount and kind of work teachers can do well under the conditions prevailing in the school, or out of

the need of determining what pupils can do with given mental and physical equipment, and under the conditions of their surroundings.

III. VALUE OF THE COUNCIL.

The participation by teachers in the management of the school will tend to convert red-tape into co-operation.

It will inevitably awaken a professional attitude toward teaching, and will develop the spirit of democracy in the school.

It will increase the teacher's self-respect, and will result in stimulating teachers to take greater interest in their work and in the cause of education.

IV. PRACTICABILITY OF THE COUNCIL.

School councils are now in operation in the following schools: P. S. 84, Brooklyn; P. S. 165, Brooklyn; P. S. 40, Bronx; DeWitt Clinton High School, Manhattan; Boys' High School, Brooklyn, and Jamaica High School, Queens.

Reports from teachers and principals connected with these schools speak favorably of the work of the Councils.

Will you try it?

COMMITTEE ON PROFESSIONAL IMPROVEMENT,

JULIA H. DOYLE, *Chairman*,
P. S. 62, Manhattan.

March 13, 1914.

A COMPARISON.

IN SWITZERLAND

"To the Swiss nation democracy in education consists, not in placing before people of diverse and unequal capacities the same sort of education and then inviting each to seize a pretended 'equal chance,' which in reality he is unable to appropriate, but in offering to each man to develop that ability which he possesses, in a school adapted to his needs and to the demands of society."

"In the Swiss ideal there are many ladders reaching to many ends and the object of chief solicitude is the man who finds climbing difficult. This ideal does not develop the superman, but insures that high general average which is the basis of a true democracy."

"Not only did I find the picture of Pestalozzi in the schoolroom, but in most instances his spirit was there also. This spirit manifested itself in the almost ideal relations which usually existed between teachers and pupils."

"The teacher's manner toward the pupils in the classroom usually gave evidence of a sincere love of children and an understanding of child nature."

IN AMERICA

"The American ideal of education which we are modifying but slowly is a single ladder with one end in the kindergarten and the other extending through the university. This ladder we consider that each has an opportunity to climb. We honor and reward the man who succeeds, but those who fail are allowed to drop out unnoted, and must climb upward by any difficult and devious path which they may devise, or must remain submerged. Ours is a fine system for the man who reaches the top."

Such spirit is rare. Teaching is still a trade and not a true profession. The teacher is supervised and supervised. His inspiration comes from orders, directions and regulations from above.

With fifty and more in one room under one teacher there is neither inclination nor time for this. We content ourselves with teaching subjects rather than children.

"In many Cantons he (the teacher) is elected for life, subject to recall on *popular referendum*."

"Since all the teachers have had a professional training . . . there is much less demand for supervision than in America."

"Even in city school buildings with 20 classrooms the only local supervisor is the head teacher."

"There is attached to his (the head teacher's) office an additional salary of perhaps \$50 per year."

"Sometimes the presiding teacher is designated by the school board, but more often he is elected by the teachers themselves for a period of one year."

"At the end of his time he gives place to another."

"The administration of the school is therefore a democracy similar to the other democratic institutions of Switzerland."

"Teachers actually manage the affairs of their schools."

The above quotations regarding the Swiss schools are taken from "Some Suggestive Features of the Swiss School System," by William K. Tate, Bulletin No. 56, 1913, U. S. Bureau of Education.

This Bulletin may be obtained free upon application to the Bureau of Education, Washington, D. C.

In small towns the teacher works under yearly contract. In all cases his job depends upon the caprice of individuals.

In large cities where the teachers receive special preparation for their work there is more supervision than in the smaller towns.

Here we are supervised by principals, heads of department, drawing supervisors, music supervisors, other supervisors, district superintendents, and superintendents.

The difference between the principal's salary and the teacher's salary is very great. In amount it ranges from four to one and a half times that of the teacher.

The principal is imposed from above. His word is law. Good or bad, he is there to stay.

Even if the principal has outlived his usefulness as a leader, he still may be a successful driver. No teacher may take his place.

The administration of the school is therefore autocratic like certain other institutions in this democratic country.

Teachers not only do not manage their own schools, but also the well intentioned proffer of co-operation is often scorned by the superiors.

A teacher who feels himself to be an office holder, directs his efforts first to obtain the approval of his superiors. With literal correctness he fulfills his duty in the instruction of youth intrusted to his care, and the opinion of the school board regard-

ing his performance is weightier with him than the question of his personal relations with his pupils. His tendency is to see in them only the material upon which he may prove his skill.—HERMANN WEIMER, in "The Way to the Heart of the Pupil."

(Continued from page 56)

ous details of classroom work, and to extra-class activities. They realize that they live in a society where they must work for themselves and for each other. They create a spirit of social service, and they develop a social conscience.

Second: What happens to the individual who magnifies his own interests to such an extent that he is unwilling to sacrifice them to those of the community? The little democracy in the classroom can be made to realize the principle that anyone can do as he pleases, provided he does not interfere with the rights or happiness of others. The offense of one individual is then no longer regarded as an offense against the person in charge; it becomes an offense against society. The class has its rules, established for the express purpose of furthering the happiness of each individual. The person whose actions are contrary to such rules is then checked by the restraining force of his classmates, not of the teacher. The entire class takes action; they may vote to censure him, or they may request that he be removed. The delinquent realizes that he has been anti-social, and feels the importance and pressure of public opinion. All this has been tried, and has been found to work,—not perfectly, to be sure, but with some degree of success.

In such a class, each pupil helps to formulate its rules. Meetings are held where each has the right to voice his opinions. A vote is taken, and a majority vote decides. Everybody is encouraged to express his opinions. And no matter what may be the final decision on any matter, the will of the majority is obeyed by all. The future citizens are trained to demand, discuss and evaluate, and to bring into realization the things they want.

When we see 13 or 14-year-old boys and girls manage themselves, and take care of many of their own affairs, aware of their rights and duties, we feel very optimistic as to the future of our great republic. How many of

them will later accept boss government? How many of them will be willing to do what they are ordered, without an opportunity to ratify such orders?

This is the kind of training that our public schools must give, if they are to accomplish their mission;—not merely the teaching of grammar, spelling, Latin, algebra, or other subjects handed down from antiquity and studied mainly because our ancestors studied them. What difference does it make whether our children are able to solve problems in geometry or algebra, or know the name of some small island or other, if we do not teach them in school how to take care of themselves, how to think for themselves, what to want, and how to obtain it? It is only when our schools do these things that they fulfill their purpose,—that of bringing up a race of intelligent citizens.

If you want to share in a crusade for better physical and administrative conditions in the schools, don't make the mistake of waiting until you have picked the beam from your own eye. But with it removed you will be helped a lot.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,

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Known bondholders, mortgagees, and other security holders, holding 1 per cent. or more of total amount of bonds, mortgages, or other securities.—None.

J. EDWARD MAYMAN, Business Manager.

Sworn to and subscribed before me this 25th day of March, 1914.

LOUIS M. BLOCK,
Notary Public

(My commission expires March 30, 1915.)

A FAMILIAR NOISE.

SIR JAMES RANKIN STATES THE COMMITTEE'S CASE.

Sir James Rankin, who was Conservative member for the Leominster division of Herefordshire for over twenty years, and who is now one of the leaders of the opposition to the demands of the Herefordshire teachers and the N.U.T. (National Union of Teachers), sends us the following expression of opinion on the principles at issue in the present strike:

"The difference between the L.E.A. (Local Education Authority) in Herefordshire and the N.U.T. is simply one whether we shall adopt a scale of salaries for our teachers or not. We will not adopt a scale and bind ourselves to it, though we wish to pay our teachers well and to be able to advance those who deserve advancement. It must be remembered that the ratepayers have to be considered in this matter as well as the teachers. I may say that we have no quarrel with our teachers, but regret they have taken up the attitude which they have."—*Manchester Guardian*, February 7, 1914.

This sounds very much like the familiar note of injured innocence emitted by employers in this country who "have nothing to arbitrate" in cases of strike, and "we must insist upon the right to manage our own business in our own way."

With teachers striking and pupils striking, no one is safe.

TEACHING IN DENMARK A LIFE PROFESSION

"No man or woman is permitted to teach in the public schools of Denmark who has not completed at least the regular professional course in one of the twenty state accredited teachers' seminaries. Nor can any teacher receive a permanent "call" until he has been tested as a substitute teacher, hour teacher, etc. This tends to weed out those who are unfit.

"A majority of the teachers remain in the same community for many years, growing up in a way with the community, coming soon to understand lo-

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EXCEPTIONAL CHILD

Whether overbright or somewhat backward, to be able later to compete with the average normal child. In addition to the ordinary branches the course of study includes physical training, nature study, manual and constructive work, etc. Methods and Equipment are based upon the most modern pedagogic principles. Medical care is a prominent feature of the work. HERBERT HALL is the pioneer institution in this line of education. The Association maintaining it lays emphasis upon the needs of the misunderstood normal child in contrast to the overstimulated interest in the feeble minded and abnormal. "Watchung Crest," the home of HERBERT HALL, comprises over twenty-five acres of land and is situated on Watchung Mountain, a spur of the Blue Ridge, five hundred feet above sea-level (four hundred feet above Plainfield).

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cal needs, and then setting to work systematically to supply them.

"These teachers are well paid and well housed. The calling is dignified and is held in the highest esteem. Because of these fortunate conditions men teachers—generally married men—are in a large majority in the schools. To be exact, 82 per cent. of elementary-school teachers are men.

"After thirty years' service teachers may retire on two-thirds their salaries."

—H. W. FOGHT, in "The Educational System of Rural Denmark: U. S. Bureau of Ed., Bull. No. 58, 1913."